THE WESTERN LUMINARY.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 27.—Vol. III.] LEXINGTON, KY. WEDNESDAY, JANUARY 3, 1827. [Whole No 131.

CHRISTIAN PHILOSOPHY.

No. I.

INTRODUCTION.

In the works of the great Jehovah, harmony is a leading characteristic; each part illustrates and beautifies the whole; and all unite to proclaim his glory. The traces of that wisdom, power and love, which his blessed gospel displays in their full lustre, are to be seen shining, with comparative faintness, in the works of Nature.

"The spacious earth and spreading flood
Proclaim the wise and pow'rful God!
And thy rich glories from afar,
Sparkle in ev'ry rolling star."

A pious author (Rev Mr. Newton) has observed, that "the Most High God, in condescension to the weakness of our faculties, the brevity of our lives, and our many avocations, has comprised all the knowledge conducive to our real happiness in four comprehensive volumes, the Bible the book of Creation, the book of Providence, and the book of the Heart."

The design of Christian Philosophy is to assist the reader in the study of the second of these. "The lines of this book, though very beautiful and expressive in themselves, are not immediately legible by fallen man. The works of creation may be compared to a fair character in cypher, of which the Bible is the key; and they who know God in his word, may find both pleasure and profit in tracing his wisdom in his works. The Lord has established a wonderful analogy between the natural and the spiritual world. This is a secret, known only to them that fear him; but they contemplate it with pleasure; and almost every object they see, when they are in a right frame of mind, either leads their thoughts to Jesus, or tends to illustrate some scriptural truth or promise."

The Book of Nature may be read with advantage, when we hold in our hand the Book of Revelation, and view it in this Divine light. Philosophy is no natural enemy to religion; but a mighty incentive to it, when properly used. We find the inspired writers frequently directing our attention to the works of Nature. To illustrate the greatness of his power, our God is represented as measuring the waters in the hollow of his hand, and meting out the heavens with a span; as weighing the mountains in scales, and the hills in a balance. The heavens declare his glory in silent but forcible language; a language which may be heard and understood throughout all the earth, by men of every colour and of every tongue. When the prophets would illustrate those infinite resources of wisdom and knowledge that guide. His conduct, they tell us "that as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

Objects, beautiful or sublime in the world of Nature, are alternately borrowed as similies to express the glories of God, manifest in the flesh: The sun shining in his strength, resembles the splendor of his countenance; the whiteness of snow, the color of his hair; and the roar of many waters, the sound of his voice. And though we know that the whole realm of Nature would be examined in vain, to find a metaphor that would completely express "his worth, his glory, or his grace," yet these similitudes afford some faint ideas of his greatness, and are adapted to the littleness of creature minds. Just views of the works of God in creation, while they teach the glory of the Divine Architect, are calculated to impress our minds with a lively idea of the weakness and insignificancy of man. We are told, that "The works of the Lord are great, sought out of all them that have pleasure therein." (Psalm cxi. 2.) It is also said, "Remember that thou magnify his work, which men behold." (Job xxxvi. 24.) It is our intention, in a few occasional Essays, to attempt a religious improvement of those discoveries which have been made in the works of Nature. Philosophy has often been made subservient to the purposes of infidelity; and modern Deists have asserted, 'That the only Revelation the great Creator ever made, is in the book of Nature.'

It is hoped, that the subsequent papers will shew that there is a perfect harmony between the word of God and his works; and that Philosophy, when not perverted from its proper object, leads us to the admiration and love of Him, whose wisdom, power, and goodness appear in the most minute, as well as the most magnificent of his works.

Gospel Treasury.

JOURNAL OF CONGRESS.

The second session of the nineteenth congress commenced in Washington, on the 4th inst.

In Senate, *Dec.* 4.—John C. Calhoun, Vice President of the U. States, and President of the Senate, took the chair. The roll being called, between 30 and 40 Senators answered to their names. The transactions of this day were merely preparatory.

Dec. 5.—The President's Message was received, read, and ordered to be printed.

Dec. 6.—Mr. Hayne obtained leave to bring in a bill to establish a uniform system of bankruptcy in the United States.

Dec. 7.—The Bill for establishing a uniform system of Bankruptcy, was referred to a Committee consisting of Messrs. Hayne, Berrien, Smith of Maryland, Silsbee, Van Buren, Johnson of Kentucky, and Sanford.

Dec. 8.—The Rev. Dr. Ryland was elected Chaplain.

In the House of Representatives, *Dec.* 4.—The Speaker, the Hon John W. Taylor of New-York, took the chair. About 170 Representatives were present. Having organized itself for business, the house adjourned.

Dec. 5.—The President's Message was received, read and ordered to be printed.

Dec. 6.—The various subjects of the message, were referred to the appropriate standing and select committees.

Dec. 7*th.*—The Rev. Mr. Post was elected Chaplain; various resolutions were offered and submitted to Committees, they were mostly on the subject of post routes and pensions. One instructed the Committee on Manufactures to inquire into the expediency of increasing the duty on imported wool. On this subject a petition was presented from the woolen manufactures of Providence and its vicinity.

Dec. 8*th.*—A Message from the President enclosing a communication from the commissioner on the public buildings, was received and laid on the table. From this it appears that, during the past year, there have been expended; on the Capitol and Grounds, $70.045:03; President's Square, $3,552:91; on the Penitentiary, $7,166:93; on Washington Jail, $3,550:47; on Alexandria Jail, $500; on the foot-ways between the Capitol and Executive Offices, $1,278:46; and on fire engines and hose, $169:14. In all $86,262:94. Another Message contained a communication from the War Department, on the subject of donations made by the Indian tribes to the commissioners of the United States; and a third contained a report from the Superintendent of the Lead Mines in Illinois and Missouri. A Bill was reported making appropriation for the payment of Revolutionary Pensioners.

Dec. 11*th.*—A resolution was offered to ascertain the quantity and description of merchandize exported to the British Colonies, embraced in the late orders in council. Another was adopted referring to the library committee the subject of preparing paintings to fill the vacant space in the rotunda of the Capitol. A letter from the sons of the late Benjamin West to the Speaker, asking Congress to purchase the pictures to which the death of their father had left them the heirs, was ordered to be printed. *Fam. Vis.*

KENTUCKY LEGISLATURE.

Bills have passed the House establishing two new counties—one to be called ANDERSON, after our deceased countryman and Minister, *R. C. Anderson*; the other M'KEE, in honor of our late distinguished fellow-citizen, Col. *Samuel M'Kee.* The former is taken from the lower end of Mercer, the upper end of Franklin, with a small slip from Washington, making Lawrenceburgh the county seat. The latter is altogether taken from the south side of Washington, and includes Lebanon for the new county seat.

The Governor has returned the Court of Appeals bill with his objections.

The nomination of Thomas M. Hickey, Esq. as Judge of the Fayette Circuit, has been confirmed by the Senate.

The Senate passed the Judiciary bill on Thursday last, notwithstanding the Governor's objections, by a vote of 22 to 12. On Saturday, the bill passed the House of Representatives, by a vote of 54 to 32, and is now a law.—*Reporter.*

John M'Kinley, Esq. formerly of Lexington, is elected a senator in Congress from the state of Alabama.

THE BIBLE.

We do not know where there is so good a description of the Bible in so small a compass, as is to be found in the article below.

"A nation must be truly blessed, if it were governed by no other laws than those of this blessed book: it is so complete a system, that nothing can be added to or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to a senate, authority and direction to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honor to parents, and enjoins obedience upon children; it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subjects to honor, and the servants to obey; and promises the blessing and protection of its author, to all that walk by its rules. It gives direction for weddings and for burials; it promises food and raiment, and limits the use of both; it points out a faithful and eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust; and promises a father to the former, and a husband to the latter. It teaches a man how he ought to set his house in order, and how to make his will; it appoints a dowry for the wife, and entails the right of the first-born; and shows how the younger branches shall be left. It defends the rights of all, and reveals vengeance to the defrauder, overreacher, and oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever were revealed. It contains the best laws and profoundest mysteries that ever were penned. It brings the best of tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality, and shows the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters of debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true GOD, and shows the way to him; and sets aside all other gods, and describes the vanity of them, and of all that put their trust in them. In short, it is a book of laws, to show right and wrong; a book of wisdom that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all error; and a book of life, that shows the way from everlasting death. It is the most compendious book in all the world; the most authentic and entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes and infernal legions. It will instruct the most skilful mechanic, and the finest artist; it will teach the best rhetorician, and exercise every power of the most expert arithmetician; puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wise astronomer; it exposes the subtle sophist, and makes divines mad. It is a complete code of laws, a perfect book of divinity, an unequalled narrative; a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school boy's spelling-book, and the learned man's masterpiece; it contains a choice grammar for a novice, and a profound treatise for a sage; it is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer and the overcomer; and promises an eternal reward to the conqueror.—And that which crowns all is, that the Author is "without hypocrisy—in whom is no variableness, nor shadow of turning."

INTERESTING STORY.

Mr. Editor—The following touching story was related to me by a friend, and I have ventured, from memory, to communicate it to you for publication.

A minister of the gospel, a resident of the interior of Pennsylvania, being on a journey to this city, one morning before the dawn of day, broke the silence which prevailed among his fellow travellers, by inquiring if there were none of them, who could enliven the hour before sun-rise, by raising a note of praise to the gracious and glorious giver and author of all their mercies and consolations—urging the reasonableness and pleasantness of the duty proposed;—but no heart among the whole number, seemed to be in tune for such a service—the speaker brought "strange things to their ears." The songs of Zion, were matters, with which they were wholly unacquainted, as they were with their glorious theme—their lips were sealed, and silence again resumed her reign; but presently the morning light began to gild the orient, when the driver, who had overheard the conversation, and perceived with astonishment the result, raised his voice, and with elevated affections sang,

"Lord in the morning thou shalt hear
My voice ascending high,
To thee will I direct my prayer,
To thee lift up mine eye,"

and continued his offering of praise through the whole of this excellent psalm, to the astonishment and shame of his auditors. The stage soon stopped at the usual watering place, when he sprang from his seat, and opening the coach door, said, "Gentlemen, the coach will stop for a few minutes; if any of you have a word to say to a poor, sick and dying fellow creature in this house, please follow me." Oh, ye wise, mighty, and noble of the earth, when this poor stage driver shall "come to the general assembly and church of the first born, and shall sit down with Abraham, Isaac and Jacob, and all the the spirits of the just made perfect, in the kingdom of God," where will ye appear! *Philadelphian.*

ALEXANDER CAMPBELL, AND HIS NEW TESTAMENT.

From the "Western Luminary," of September 27.

MR. EDITOR,

Permit me to call the attention of your readers to a work which is now circulating freely among our Baptist brethren in this state. I allude to the New-Testament lately published by Mr. *Alexander Campbell* of Virginia; concerning which there is much false impression on the minds of many.

It was expected by people generally in this part of the country, that Mr. Campbell intended to furnish us with a translation executed many years since by Doctors *Campbell* and *M'Knight* of Scotland, and Dr. *Doddridge* of England. If this expectation had been realized, the writer of this notice would have been satisfied, believing those translations to be generally faithful and correct; but finding on examination, that the deviations from those authors are exceedingly numerous, he asks leave to lay before the readers of your paper the following statement, in order that they may judge for themselves whether their impressions concerning this work have not been in many instances erroneous.

On the single subject of *baptism*, the alterations from the translations of the above authors are *upwards of eighty*. There are not less than *seven* of these in the third chapter of the "Testimony of Matthew." In all of the gospel by Matthew there were found at least, *sixteen* alterations on this subject—in Mark, *twelve*—in Luke *eight*—in John, *eleven*—in Acts, *nineteen*—and a few in some of the other books, making at least the number mentioned above.

As it was found to be too tedious and troublesome to compare the whole work with the originals, in order to ascertain the deviations on all subjects, a selection was made of a single epistle for this purpose. This was the Epistle to the Hebrews translated by Macknight; and in this were found *upwards of sixty* alterations from that author.

Now, Mr. Editor, if this epistle be a fair specimen of the whole Testament, it will follow, that there are contained in it upwards of *one thousand five hundred* variations from the translations of the learned Doctors whose names are in the title page, although numbers of our wise men in Kentucky imagine that we have it almost verbatim from these translations.

Most of the variations in the Epistle to the Hebrews are of small importance, but they serve to show us that Mr. Campbell was anxious to furnish the public with a gospel, shaped exactly to his own views.

In glancing my eye over other parts of his work, I perceived an alteration in the Acts of the Apostles, which, in my view, is of very considerable importance. I allude to Acts xx. 28.—"Feed the church of God, which he has purchased with his own blood." It is translated "God" by Dr. Doddridge, and he gives a note stating that there is no good authority for the change which some propose to make, of "God" into "Lord." This has long been viewed, as a powerful text in opposition to those who deny the proper divinity of Christ; for it states positively, that he who purchased the church with his own blood, is God. This did not pass unnoticed by the Unitarians, and hence they have long endeavored to persuade people that the common version of the the original is erroneous, and ought to be changed as above; and I am sorry to say that Mr. Campbell makes the change, although it is in opposition to the pious and learned Doddridge, from whom this part of his work is taken. I know indeed he passes over it silently, but it may not tend the less on that account, to unsettle the minds of common readers with regard to an important doctrine of God's word.

Mr. Campbell has been charged with leaning towards Unitarianism. I know not whether there be a sufficient foundation for the charge or not; but if not, he ought to guard against giving a handle to the enemies of truth.

The above remarks are not intended as a discussion of the merits of this work, but simply to show to those who read it the necessity of guarding against the supposition that it is the identical translation furnished by Doctors Campbell, Doddridge and Macknight.

A FRIEND TO TRUTH.

From Mr. Campbell's "Christian Baptist," of November 6.

A REFUTATION

Of the foregoing misrepresentations.

There are many ways of making false impressions upon the public mind besides the telling of downright lies.—But there is as much real falsehood in the sight of Heaven and all intelligent minds in giving such a representation of things, in whatever language it may be uttered, as gives a false im-

pression to the hearer. And when it is done *intentionally*, it differs nothing from the grossest deception. The writer of the above article has, in my judgment, as really "*borne false witness against*" me, as if he had accused me of treason against the state; and what is far worse in the case, it is in a matter of incomparably and inexpressibly more momentum.

Reader, ask yourself what is the impression which the above statement makes upon your mind. 1st. Does it not lead you to think that I had cheated public expectation in the execution of a work contrary to my proposals and conditions of publication?

2d. Does it not lead you to think that I have *secretly*, and with an *intention to deceive*, foisted into the works of Doctors Campbell, Macknight, and Doddridge, "*one thousand five hundred*" and more alterations?

3d. Does it not lead you to think that I had some *other* "*gospel*" of my own, different from that of those Doctors, which I wished, by a fradulent artifice, to impose upon the public as theirs?

4th. Does it not lead you to suspect that I am an artful Socinian, changing and interpolating the sacred text to establish a favorite hypothesis?

5. Does it not, lastly, lead you to believe that I am a very bad man, and a most impudent deceiver, deserving of no confidence as to honesty and integrity in my professions?

Such, I believe, are the impressions it is *designed* to make, and such I am certain are the impressions it is calculated to make upon the minds of all them who either know me not, or are prejudiced against me.

Now, courteous reader, I will ask you one question more. Do you not think, that if there be no foundation for any of these impressions—for any of these malignant insinuations—that the author of the above statement has as really violated the ninth commandment of the sacred *ten* written by the finger of God, as if he had accused me of murder, theft, or any other crime of which I am innocent?

Now for the proof. It is a fact which can be proved in any court of law or equity, that the work is as exactly executed according to my prospectus as it could be, with this one exception, viz. that I did not put upon the margin the different translations for reasons assigned in my General Preface, but placed them in an Appendix. See preface, p. 10.

In the second place, it is a fact which can be proved in any court of law or equity, that I have faithfully given the translation proposed, and that the *eighty* alterations on the subject of baptism which the above statement mentions, are *authorized by Dr. Campbell*, and *proposed in my prospectus*.

And here let it to be noted, that this "*Friend to Truth*" tells *eighty lies* in telling one truth! for the *eighty* differences, if like the *seven* mentioned in the 3d of Matteew, (and this is the only specification he has made,) are only in *one* word, which it can be proved in any court of law and equity in England or America, is authorized by the said Dr. George Campbell, who this "Friend to Truth" says is "a faithful and correct" translator in general. Eighty times it is *immerse* or its derivatives, instead of the Greek work *baptize* and its derivatives, which we promised in our prospectus to attend to—Thus his *eighty* differences are in fact but *apparently* one, and in *reality* not one. For it can be proven as aforesaid, that Dr. George Campbell has said and published to the world that *it ought to be done* as I have done, and gives his reasons why he did not do it.

Again—I request the reader's attention to the following item in my prospectus:—

"There is also one improvement of considerable importance which ought to be made in this work, and to which we shall attend. Sundry terms are not translated into English, but adopted into those translations from long usage. Those terms are occasionally translated into English by Campbell and Macknight; but not always. We shall uniformly give them the meaning which they have affixed to them, wherever they occur, and thus make this a pure English New-Testament, not mingled with Greek words, either adopted or anglicised. *But in doing this, we shall not depart in any instance from the meaning which they have declared those words to convey.*"

You see there is one promise of great importance in *italics* in this quotation. Now it can can be proven in any court of law or equity where the English language is spoken, that I have not, in one instance, departed from this promise. I challenge all the colleges and divines on this continent to shew that I have not, in every instance, so done. —Let this Doctor of Divinity, this "*Friend to Truth*" make an attempt.

He finds upwards of sixty alterations" in the Epistle to the Hebrews. How this sounds! True he admits them to be of little importance—but how numerous are they! Now, lovers of truth, he has not been half as ostentatations of his calculating prowess as he might be: for, in fact, there is more than *one hundred and twenty* "ALTERATIONS" in the first six verses of the 3d chapter of this epistle!!! In other words, I have given six full verses of "*alterations*" from the translator of this epistle. But what are they! Why, when the matter is looked into, Dr. Campbell's translation of six verses is put into the text in preference to Dr. Macknight's. Thus I have departed one hundred and twenty times from Dr. Macknight in one half dozen of verses. And what has become of Dr. Macknight's translation of these six verses! Have I cheated the public, and made them believe that they were reading Macknight. No, indeed; Dr. Macknight is faithfully given in the Appendix, because there was not room for it in the margin; and about *fifty* times you will find Macknight in the Appendix in this one epistle. Now the fact is, this lover of truth to the contrary notwithstanding, these *fifteen hundred* "*variations*" are of this kind; and I am not sure but he might have made them twice fifteen hundred if he had been a little more at leisure.

This tremendous number of alterations will sound as terrific in the ears of the honest members of Dr. Blythe's or Dr. Breckenridge's congregation in Lexington, as did a sentence I met with in Michaelis' Introductory Lectures to the New Testament, when I was a "*student of Divinity.*" Michaelis, a very learned and a very orthodox professor, informed me that in the Greek manuscripts of the New Testament, amongst the best of them too, there were more than FORTY THOUSAND ALTERATIONS OR VARIATIONS!! But when I began to understand the nature of these alterations, there were not more than a hundred of them of much importance. Thirty-nine thousand of them were something like this Dr's. eighty apparent differences in one word, but, in reality, no difference. But after all this alarm of the church in danger! the fact is, the public have all the translation of these three Doctors in the volume, and these fifteen hundred different translations into the bargain! So that if the matter be rightly understood, the direful, or rather ireful insinuations of this *Friend to Truth* are so many encomiums upon the work!

But this "*Friend to Truth,*" this masked champion of orthodoxy, aims a deadly javelin at my heart. He would assassinate me in the dark! He would "rob me of my good name," and massacre my reputation, and destroy the influence of the best translation of the New Testament that ever appeared in our language; because, forsooth, he thinks it endangers his *baby sprinkling*. And in this I am not to blame. See Appendix No. 4. His own good and "faithful" Doctors are to blame.—They were witnesses in secret, but now they have come out to the public gaze, and I must be called "a Socinan," and and an "interpolater," that I may be burned by some good John Calvin, and that the witness of these three "faithful and correct" translators may be again imprisoned. And why am I a Socinian now! Because, on the authority of the acknowledged great and learned, and mighty collator of versions and manuscripts, I have prefered the term *Lord* to *God*. And here again, have I cheated the public! Nay, verily, I have given both. Yes, both Doddridge and Griesbach. See Appendix No. 47.—For although I am as firmly convinced of the proper divinity of the Saviour of the world, that he is as literally and as truly the Son of God as the Son of Man, as ever John Calvin was, *I* would not do as this "*Friend to Truth*" insinuates I ought to have done, made the text to bend to suit my views. But in reality it is more in favor of the divinity of Jesus as it is in Griesbach than as it is in Doddridge. It is only against the awkward phraseology of those controvertists who make more Socinians than Calvinists by their efforts to convert the former. On this ground it was that Dr. Whitby prefered the reading of *God* instead of *Lord*, while he gives better authority for the latter than the former. But *I* was not thinking about favoring my views, nor any man's views, in prefering Griesbach to Doddridge. *While I give the reader both*, I leave him to judge for himself; but this "*Friend to Truth*" would have given but one, as he blames me for giving both. I said in the preface *I* gave the most conspicuous place to that reading or rendering which I thought deserved it—and so it happens here.

Now my reasons for prefering *Lord* in this place to the term God, are as follows:—Some Ancient MSS. have it *God;* others, *Lord and God;* others, *God and Lord*; some, Lord God; others, Christ; others Saviour; and some of the most ancient have it *Lord*.—Griesbach gives all these readings, and decides in favor of the latter. Besides I added, in my own mind, to the authority of Griesbach, the following facts. Ireneus, one of the oldest writers who flourished A. D. 176, quoting this passage in L. 3. 14. quotes it as in the New Translation. Now I think this is of great weight, as he lived before any controversy arose about the passage, and before any of the MSS. now in existence were written. Again—the Syriac translation, the oldest in the world, has it *Lord*. I do not know how much influence these facts might have had on the mind of Griesbach in deciding for himself on the manuscripts before him; but I mention them as adding in my mind to the weight of his decision,

But after all, I feel assured that this "Friend to Truth" examined the whole translation in order to find something to impeach my reputation, and that he fixed upon this as the only, and the most likely foundation on which he could rest his lever in order to hurl me down in the estimation of those whose conviction upon another subject he feared. And yet he has ten times more reason to impeach *John Calvin* and *Theodore Beza* on account of Socinianism than me, excepting that I have not given my voice in favor of burning any Servetus. For both these gentlemen argue that the famous passage which a hundred orthodox divines and critics have condemned as spurious, viz. 1 John, v. 7. does not prove the unity of three persons in one God, admitting it to be genuine.

Now I know that this "*Friend to Truth*" has a way to save himself from all these remarks. It is this: He has not pronounced any opinion upon "*the merits*" of the translation: he has not affirmed any of the things he has insinuated; and he only meant to correct the false impressions of others; and that he has not in so many words accused me of any unfaithfulness in the case—but we do not thank him for leaving this back door open. He has done his best to blast my reputation and to destroy the influence of the work. I am glad to have it investigated with all scrutiny and severity, and to hear every objection to it from any quarter, because I am of opinion I can defend the work in every grand point against any opposition from any quarter whatever. Numerous atttempts similar to that of this anonymous *Divine*, were made against the common version now in use, but the king's decree put them all to silence.

I have only to add, that my opinion is, that this slanderer was afraid to publish his name because he is of slender reputation already, and one of those Divines on whom I had to call when last in Lexington because of slanders which he propagated against me; and which he was obliged to retract or explain away.

If the editor of the "Luminary" has any regard to his character as a "Friend" of *Justice*, he will publish this statement, as I have published his, and thus "do unto others as he would wish them to do unto him."

ALEXANDER CAMPBELL.

☞ See next page,—for a reply to the preceding piece.

THE WESTERN

Luminary.

Two Dolls. per ann. if paid in 6 months. Two dolls & 50 cts. at the end of the year.

LEXINGTON, KY.

WEDNESDAY, JAN. 3, 1827.

TO OUR PATRONS.

Those of our subscribers who have not yet paid us for the present year, are informed that the advance price, (two dollars, in specie or its equivalent) will be received of them in full for the year, if payment be speedily made.- Distant subscribers, who have not yet paid for the first and second years, can remit to us (by mail) five dollars United States notes. We will risk the safety of the conveyance, and acknowledge the receipt in full for both years. Also those who have paid the first, and are indebted for the second and third years, by remitting to us (by mail) five dollars, U. S. notes, shall have a credit for both the 2nd and 3d years, and fifty cents on account of the 4th year.

We are gratified to be enabled to inform our patrons and friends, at the commencement of the *new-year*, that such has been the increase of our subscribers for a few months past, as to remove all uncertainty as to the permanent establishment of the *Western Luminary*. We have more than doubled the subscription with which we commenced our editorial labors. Notwithstanding, from the widely scattered situation of our subscribers, and the want of punctuality in payments, our receipts have hitherto come far short of our expenditures. Yet, from the very decided approbation of the moral and religious public, we are stimulated to continue our work with renewed zeal. A very little exertion on the part of our present patrons, we are persuaded, would at once place our establishment in circumstances to secure us against the possibility of loss by our enterprise: Were each of our subscribers to induce one of his or her neighbours to take our paper, this would be done. And which of them could not without any difficulty accomplish this much at least. Those who may procure *three* additional subscribers, by remitting us five dollars, in advance, shall have a receipt in full for the *three*, for one year.

We again tender our very grateful acknowledgements to our many friends, for the interest they have taken in favour of our establishment; and assure them, that no pains shall be spared on our part, to make the *Western Luminary* an interesting and useful vehicle of political, literary, and religious intelligence.

We intend to print, during this month, a considerable number of extra copies, in order that new subscribers may be furnished with the papers from the first of January.

Our Legislative and Congressional summary will be found on the first page of our paper.

For the Luminary.

ALEXANDER CAMPBELL, AND HIS NEW TESTAMENT.

It has pleased Mr. Alexander Campbell, in the last number of his "Christian Baptist," to notice in his usual *mild, and Christian like manner*, a short communication to the editor of the Western Luminary, signed, "A friend to truth." Unfortunately, however, for him, he is not contented with clearing himself from charges that were never made, but manifests much anxiety to impress upon the minds of his readers, that the writer of that communication is any thing but a Christian. To have succeeded in this attempt, required a strict adherence to truth and fact. This, however, was by no means attended to; for it is easy to shew that Mr. Campbell's reply is characterized throughout, by nothing more than error; except it be for the *courteous, dignified gentlemanly* style in which the whole essay is couched.

1. *In the first place*, his conjectures are entirely erroneous with regard to the *author*. He attributes the piece to Dr. Blythe of Lexington; which, by the way, accounts for the peculiar violence manifested in some parts of his answer. No doubt he considered it a fine opportunity, "to feed fat his ancient grudge against him;" for the Doctor chose freely to express his opinion of him on a certain occasion; and Mr. Campbell chose to call on him for satisfaction; and being a practised theological boxer, and having no little confidence in his own prowess, challenged him to single combat in the presence of the "sovereign people." This proposition was not acceded to, for a very good reason, which it is not necessary to mention; but here let it be observed, that the Doctor positively denies having "retracted," or "explained away," what he had formerly advanced concerning Mr. Campbell—the assertion of the latter to the contrary notwithstanding;—but repeated in his presence, the offensive expression; and appeals to the gentleman who stood present for the truth of this remark. It follows, then, that Mr. Campbell was entirely mistaken as to the author's *motive* for not attaching his proper signature to the piece; the true reason may be found in the fact, that it savours somewhat of ostentation, for an obscure individual to blazon forth his name in shining capitals before the public eye. It is expected, indeed, that great men like Mr. Campbell will do this, for the very name of such carries authority with it wherever it goes.

2. Mr. Campbell approaches no nearer the truth in his remarks concerning the *character* and *object* of the author. It is not proper for a man to speak much concerning himself, but still, the writer may be permitted to say that he is not considered by any of his acquaintances, (several of whom are friends to Mr. Campbell,) either a "malignant" person, or a "liar." Nor does his conscience accuse him of these crimes; nor does Mr. Campbell prove him guilty of them, as may be easily made manifest.

The reader will bear in mind, that the simple and avowed object of "A friend to truth," was, *to correct the false impressions that prevailed among many with regard to the "New Testament"*—Not saying a single word, nor criminating a single person, as to the source whence they originated. Now the question is, did these false impressions prevail? Most assuredly they did, as any one who makes inquiry can find. Another question is, did the writer state a single falsehood in his attempt to remove them? No indeed; nothing but simple fact; and Mr. Campbell acknowledges the state of the case, but pleads his prospectus in justification. Here let it be observed, that the writer brought no charge against him—unless the mention made of Unitarianism may be considered such, and this we shall meet with presently; neither has he ever seen Mr. Campbell's prospectus, else he would have willingly turned the attention of the people to it, as a means of rectifying their erroneous notions.

But Mr. Campbell is not content with casting the blame, as to these false impressions, off his own shoulders, and consequently throwing it on the ignorance or inattention of those by whom they were imbibed; but endeavours, forsooth, to prove that "A friend to truth" is a vile malignant liar! And how is this to be performed? Take a specimen.—

It was asserted, that on the single subject of baptism, the alterations in his Testament are "upwards of eighty;" and Mr. Campbell hesitates not to call this the telling of *eighty lies*, in *one truth*. Admirable logician! Almost equal to the youth who returned from a Scotch College (the same perhaps in which Mr. C was educated) to visit his parents. On sitting down to supper he found a couple of small chickens on the table; and in order to make a display of his logical powers, informed his father he could prove that these two were three. "Let us hear," said his aged Parent. The Son pointed to the first; "Is not that *one?*" "Yes." He pointed to the second; "Is not that *two?*" "Yes." "And do not one and two make *three!*" "Excellent reasoning," replied the old gentleman; "and now your Mother shall have one, I shall take the second, and you may have the third for your ingenuity."

This young man only attempted to multiply two, into three; unhappily, however, for Mr. Campbell, his aim was much higher: for he attempted to metamorphose *one truth*; yes, reader, an *acknowledged truth*, into *eighty lies*. Neither had he even the shadow of a foundation to build upon; for be it remembered, it was stated explicitly, that the alterations were on the *single* subject of Baptism. Nor does all his vapouring about the authority of Dr. Campbell, and about his prospectus, make any change in the matter; for he was not charged with violating them, but the fact that the alterations were made in the books mentioned, was simply stated; and why Mr. Campbell should manifest so much anger on the occasion, is to me entirely unaccountable.

Here it may be proper to remark, that many of the alterations on the subject of baptism, occur in the Acts of the Apostles, translated by Doddridge; and of course these were made in accordance with Mr. Campbell's own belief, as no one will contend that Doddridge considered immersion the only proper baptism. This brings to mind an assertion formerly made, with which Mr. Campbell seems somewhat dissatisfied, viz: that "*he was anxious to furnish the public with a gospel shaped exactly to his own views.*" Now, does not the whole manner of getting it up prove this to be the fact; a variety of translations were at hand—and some of them, too, by men who were neither very pious nor very sound in the faith;—a large piece was taken out of one, and a small piece out of another, and where none of them suited the taste of the editor, he translated for himself. Now let him not say when the simple truth is thus stated, that the writer insinuates he did all this by "fraudulent artifice." He means to convey no such idea; no, nor to blame him for giving what he believed to be the most correct translation; it is just what any other man would do in similar circumstances; but as he is a preacher of the Gospel, he ought not to get angry at the truth, nor make so much haste to pour out the vials of his wrath on the head of one, who is as anxious as himself that truth may prevail.

The writer is charged with attempting to assassinate Mr. C. in the dark; because, forsooth, "baby sprinkling," as infant baptism is courteously termed—is in danger; and the old slander about John Calvin burning Servetus, must be dragged in without ceremony, in order to round off a beautiful paragraph concerning "masks," "Javelins," "Massacres" &c. "A friend to truth" has not examined the whole of Mr. Campbell's translation, notwithstanding his "assurance" to the contrary—but so far as he has turned it over, he recollects meeting with just nothing at all about infant baptism. How then is it in danger?

Mr. Campbell on this part of his subject, says something about the works of Campbell, Doddridge, and Macknight, having been "imprisoned;" and seems to take credit to himself for having brought them out to public gaze; and considers his own precious existence necessary, to prevent them from being again locked up. Verily, this is news to a Christian of any thing like tolerable information. Those works have been published again and again, both in England and America, and can be had in many book stores; and perhaps there are but few preachers in the country unacquainted with them, and who have not got some, or all of them in their libraries.

With respect to Acts 20. 28, "Feed the church of God," &c. The writer, when examining it, saw no reference at the foot of the page, as is the case in many other places, and therefore said

it was passed over in silence. He freely acknowledges that this was a mistake; for Mr. Campbell's reply enables him to find both readings in the appendix; they are, however, thrust away among many other references, in such a manner as to render them of little consequence for practical use to the common reader. Indeed, the great obscurity of the appendix is complained of by many who value the publication highly.

Griesback, who changed the word "God" into "Lord" in the original and from whom Mr. Campbell translates, divided the manuscripts which he collated into three classes, according to that part of the East whence they came.

A manuscript or two of one class, often, in his estimation, outweighed scores of the others; and hence, if they differed, the reading of that class would be preferred. Every one will perceive the necessity of being sure that this one class was less corrupted than the others, as so much reliance was placed upon it, and as it is a fact, if I mistake not, that the text under consideration was changed on the authority of a *very few* of that class, while *very many* of the others gave the reading of our common version. Now it so happens that a very learned work was published in London a few years since,—"*Nolan*, on the integrity of the Greek vulgate,"—in which it appears to be satisfactorily established, that the very class on which Griesback laid so much stress, ought to have been less relied on than either of the other two, because of the corruptions which are proved to have crept into it.

Neither will it do for any one to quote the names of learned orthodox men in favour of Griesback's work. It was held in high repute, until Nolan and other learned men, collated numerous manuscripts, as he had done and found out the error he had fallen into, as to the class which he considered of so much value, compared with the others.

We come now to the last particular; the grand charge which seems to call forth peculiar severity from Mr. Campbell's pen.

I allude to the charge of *Unitarianism*; not Socinianism, as his reply would lead one to believe; towards which he was said by "A friend to truth," to have *a leaning*. Now for the proof.

1. In the "Christian Baptist" for Oct. 1825, there was a piece published signed "Christian Union," and written by Dr. Fishback of Lexington, recommending a union of all Christians, on the ground that Christ is to be worshipped as God, and asserting that the first Christians were persecuted for so doing. In the number for January 1826, an answer appeared to the above piece, signed "Aquila," and written, as I have good reason to believe, by Mr. Barton W. Stone; denying that the first Christians were persecuted for worshipping Christ as God, and blaming "Christian Union" for making this a term of communion.

Now, gentle reader, what does Mr. Campbell do, but write a soothing piece, and tack it to the end of Aquila's, persuading these brethren that they believed alike on the points under debate, if they only knew it. Yea, verily, that from his "knowledge of both the writers, he was confident their opinions on them were very similar." Surely Dr Fishback did not thank him, for thus endeavouring to make him out the full brother of a professed Unitarian. One thing, however, appears plain from this statement, that Mr. Campbell himself is perfectly willing to unite in church fellowship with those who refuse to worship Christ as God, in the supreme sense.

2. In the "Christian Baptist" for February 1826, there appeared a letter from a gentleman of Missouri, wishing to know whether Mr. Campbell was an Arian, or Unitarian, because these persons claimed him as on their side.

Did Mr. Campbell, like an honest, upright, fearless christian, give a candid answer to this question? Nay, verily; he occupied upwards of two pages in a reply that had no more to do with the subject in hand, than it had to do with perpetual motion, or with Capt. Symmes's attempt to creep inside of the earth, through an opening at the South Pole. He takes particular care, however, to deny that he is a *Socinian*. This is in the true jesuitical style, for that question was not asked in the letter; and Mr. Campbell knows that Socinians are only one class of Unitarians, and a very small class in this Western country.

Connect the above circumstances with the fact, that Mr. Campbell is in the habit of quoting freely from a Unitarian Infidel publication of Philadelphia, called, (or rather miscalled) the "Reformer"—And with another fact, that he manifested much sympathy for the rulers of Transylvania University, when a few persons, who feared God and hated iniquity, endeavored to do their duty, by shewing the people the danger of the doctrines taught in it by its Unitarian President. When these facts and these circumstances are laid along side of the old proverb—"Birds of a feather flock together;"—it is certainly a fair conclusion, that Bishop Campbell *is* fast winging his way to the cold and cheerless regions of Unitarianism.

But it may be replied to all this, "does not Mr. Campbell assert his belief in the proper divinity of the Saviour," and says he is as "really the Son of God, as the Son of man?"

Truly he does; and such expressions are well calculated to deceive the simple. Mr. Stone says he believes Christ to be *divine* and truly *the Son of God*; and yet he is an acknowledged Unitarian, and will not worship Christ as God, in the supreme sense.

These terms are used in what is called an *imperfect* sense; and in this way many readers are deceived.

Let Mr. Campbell come out boldly, and say that he believes Jesus Christ to be *both God and Man*—that he is *God over all*—*The true God*—Using these terms in the same sense which he knows the Orthodox attach to them, and without any mental reservation or equivocation. This, however, is hardly to be expected; for Mr. Campbell has already discarded from his vocabulary, the term "God the Son," as a "Babylonish phrase," and now to be consistent must run his course.

Finally. The writer, when he penned his first piece, had no idea that it would lead to any thing like controversy. In this, however, he was mistaken; but he regrets it not: for it is his opinion, that the present discussion will not only lead men to the knowledge of the truth with regard to Mr. Campbell's Testament; but what, perhaps, is of more importance, it will drag out to public view, his real sentiments respecting Jesus of Nazareth. Many persons who desire earnestly the prosperity of Zion, have been at a loss as to his belief on this subject: this ought not to be the case; for certainly every public teacher of Christianity is bound to lay before the people honestly, and fairly, his views with regard to its great founder.

The writer requests Mr. Campbell, as an act of justice, to publish the above in his Christian Baptist.

His desire is, that truth may prevail, and sinners be saved; and if Mr. Campbell's views of scripture be correct, he prays that his labours may be abundantly blessed; but, on the contrary, if he is building on a sandy foundation, and consequently deluding others; his petition is, that God may arrest him in his career—open the eyes of his understanding, and lead him to a saving knowledge of Divine truth.

A FRIEND TO TRUTH.

Mr. Campbell's *refutation*, to which the above is a reply will be found in the preceding columns of this paper.

For Mr. A. Campbell's *opinion* of Bible, Missionary, Tract, and Sabbath School Societies—see an article in the last column of this paper.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."—*Christ's Sermon on the Mount.*

CREEDS, SECTS, &c.

From the Baptist Recorder.

The diversity of opinions, faith, institutions and ordinances, which prevail in the different departments of the christian church, forces the self-evident conclusion on the mind of every one, that by far the greatest majority of those who bear the name of Christ, are under the influence of erroneous opinions. It is conceded by all, that errors do exist, nay, even abound among the different denominations of christians. But where lies the error? It is not in me, says one, nor in me, replies another. Thus you may go the round of christendom, seeking for error, and not find it, if you give credence to the testimony which each and every sect so lavishly bestows in favour of its own peculiarities and notions. But while they are so profuse in commending themselves, they are not less frugal in detecting the errors of those from whom they differ. If, then, we listen to the report of every sect, in relation to those, who reject their peculiarities, we should be induced to think that all were wrong; all led astray by some blind delusion. How then is a reconciliation to be effected, a union of faith and practice to be produced? By the destruction of creeds and summaries of faith? Hardly so; suppose each sect, to consign to the flames, every thing written on the subject of religion, resolve to take the Bible for their rule; and agree to unite as one great church, what would be the result? Would there then be one Lord, one faith, one baptism, one administration? No such result could be anticipated. Men would think, and act, and speak, as they now do. Some Origen would soon arise and mingle his Platonism with christianity; or, some new Arius would soon scatter his pernicious doctrines through the church, foment divisions, head a party, and give them a name.

But suppose all denominations of christians were actually to unite and form one body, would they, after this union, be entitled to the appellation of the church of Christ? "The church," says 'Observer,' "is a society which is formed according to gospel order, constitution, denomination, faith, doctrines, ordinances and duties as delivered in the gospel." Very correct; but to form such a society, two things are requisite: First, the subjects of which this body is to be composed, must understand the gospel order, the mode of constitution, the name by which they are to be distinguished, and what the faith, doctrines and ordinances of the gospel are,——and secondly—They should possess sufficient humility of soul to render obedience to the laws of the Redeemer. Until this be accomplished, we look in vain for an amalgamation of the different sects. Indeed, till this be effectuated, an amalgamation of christendom is most undesirable. Clerical despotism, established religion, tithes and salaries would be the result.

How then is a reformation to be produced? We answer: Preach the truth as taught by the apostles; faithfully reprove the errors of all; make no compromise with sin; walk in the footsteps of Christ and the apostles. Do all this in the love and fear of God, with a sincere desire to save souls, and leave the event to God. Let us not, if we have found out the truth, throw it into the common mass of errors, in the vain hope of inducing the anti-christian churches to embrace the gospel.

MURDER.

Mrs. Shields, a lady of Southampton, Va. was killed a few weeks since by her own servant, a young negro woman. After the murder was committed, she dragged the body about 300 yards, and buried it in a swamp where it was found. The woman has acknowledged her guilt, and been committed to prison.

DIED,

At the house of Mr. Samuel Nuckols, in Woodford County, on Thursday, the 21st ult. Miss CATHARINE DAVIS, formerly of New-Jersey. An interesting account of her Christian experience, and happy death has been received and will be inserted in the next No. of the Western Luminary.

MONTHLY CONCERT, IN BOSTON.

From a Correspondent of the N. Y. Observer & Chronicle.

BOSTON, Dec. 4, 1826.

I have just returned from the Monthly Concert at Park street. It will be impossible for me to give you more than a faint outline of the exercises of the evening. They were intensely interesting. In the absence of Mr. Evarts, extracts from correspondence were read by the Rev. Mr. Anderson, Assistant Secretary of the Board.

A letter from Mr. Goodell, dated Beyroot, July 25, states that the missionaries have scarcely a quiet day, so great is the excitement produced by their labors. Another Armenian priest had come from a distance to see and join himself to the missionaries. Two bishops and several priests are now with them. They were in great uncertainty respecting the convert Assaad, being apprehensive that he had suffered martyrdom. If he were yet alive, they had strong expectations of his speedy release, as the Patriarch had declared himself weary of inflicting punishment upon him,—since all he could do only made him the more obstinate in his heresy, and he was now nearly dying with stripes. The number who read the Scriptures with the missionaries, increases. This sacred volume is now read daily in ten or twelve different languages, and prayers are offered in nearly as many. A Catholic bishop had sent his deacon four times to talk with a priest, and persuade him to return to his former faith; but the consequence was, that the deacon was persuaded to renounce the Catholic religion and embrace that of Assaad. A man had remarked to the missionaries, that for a thousand years there had been no such spirit of inquiry about religion in Syria, as at present. The priests were enraged to the highest degree, and in every possible way exhibited their malice. Mr. Goodell remarks, that changing religious opinions has long been common among the people, and little has been thought of it; but now, when men begin to be truly religious, it awakens the highest rage. Part of a letter was read from Jacob Assaad, brother of the man before mentioned, a lad of about 13 years of age. He entered the family of Mr. Goodell in March last, and appears to have decidedly embraced the true religion. The letter is written in a very animated style, and is a very remarkable production, for such a lad. It gives an account of his former sentiments and practice. Once, in confessing to his priest, he stated that on Wednesday he had eaten a small piece of cheese: the priest said it was a great sin, and made him pray every night to the saints, and kiss the ground forty times a day, for five months. At the end of the time he told the priest that he had complied with the order, who said, "Very well, now you are a Christian." Another priest made him do penance for having eaten a piece of meat,—which the priest said was a dreadful sin. Soon after he commenced reading the Bible, he perceived the deceptions of the priests, and did not hesitate to tell one of those who had made him do penance, that his teaching was all a lie. I cannot give a full description of this remarkable letter, but presume it will appear in the Missionary Herald for January.

The Rev. Mr. Green, of Union Church, remarked, that in the intelligence from Palestine, there was much to excite gratitude, and to make it certain that God is with his servants. An impression seems especially have been made upon the priests. And who knows that, among those who are listening to the Gospel, there may not be some Luther or Knox. When Luther commenced his efforts they were small, and the effect confined to a little circle. But the spark which had been struck, spread from one individual to another, and one village to another, until kingdoms had been enlightened. Jesus, who kindled that flame, is the same now. His arm is as mighty—his truth as omnipotent. Let us not then, said Mr. Green, be discouraged, if the Sun of Righteousness is a little longer in rising than we could wish. Christ intends that his servants shall have something to do. He could say, if it pleased him, "Let there be light"—and light would burst around the globe; but he carries on his cause in the manner which will do most good to his people. There are too grand considerations to be borne in mind, when we inquire whether pure religion shall continue gloriously to spread among the nations. The first is, *the death of Jesus Christ*,—the second, *the promises of God*. Let the Christian stand on Calvary, and with the promises in his hands, doubt, if he can, whether every knee shall bow to God.

Mr. Anderson recited the substance of the principal Missionary intelligence which had been communicated at this Concert during the past year. That from Bombay had been never more pleasing, and never more painful. At the meeting in March, a letter was read from "the life giving pen of Hall," containing an account of the ten years Missionary labor at that station, and the cheering prospects of success. But just as the hopes of the Mission were brightening, a cloud arose, and in September, during the meeting, letters were brought, which informed that Mr. Hall was dead! From Ceylon it had been stated that the Missionary Church there embraced *ninety native members*,—comprising many intelligent minds, and several already useful preachers of the Gospel to their countrymen. We had also learned that the impediments in the way of raising the female character had very much diminished; and that the caste, which had been valued above all price, inducing men to despise knowledge, had lost its power over many minds and been thrown aside. From Palestine we had been made to weep by the death of Mr. Fisk. The recent intelligence, though exhibiting the Missionaries as in an arduous struggle, gave very cheering prospects. From the Cherokees the evidences of good had been, during the year, more substantial and decisive than ever before. The Sandwich Islands had occupied more of our attention than any other Mission. From these in past years the intelligence had been cheering. We expected much, but our expectations had been more than answered. We had been informed that nine Chiefs, embodying a great proportion of the influence of the Islands, had become members of the church; that twelve meeting-houses had been erected,—one capable of containing four thousand persons, the materials of which were brought from the mountains upon the shoulders of 2,200 men, moving in one procession. We had heard of sixteen religious meetings upon one Island, on one Sabbath: of revivals upon three islands; of 20,000 persons in a course of instruction, 12,000 able to read the Scriptures, and 2,000 maintaining regular family prayer. We had been told of the intemperate Karaimoka reformed—of the cruel Kaahumanu subdued, humble and benevolent—of Kapiolani emancipated from her intemperance—of the people of Lahaina, who had once been thieves, becoming so honest, that property, however much exposed, was perfectly secure—of Kaavaroua, whose inhabitants, reformed from the most debasing vices, had, in the midst of their extreme poverty, united themselves in a Missionary Society, and raised $50 for the support of their teacher—a sum greater than is raised in most of our country towns for Missionary purposes. We had heard from the printing presses at Malta, Bombay, and the Sandwich Islands,—that during the year last reported, more than *three and a half millions* of pages had been printed, (nearly half as many as all before) and were circulating among hundreds of thousands who had before been ignorant of the way of life.—Mr. Anderson remarked, 1. That the success of the past year had greatly surpassed our expectations. 2. If the Missions of the Board go on for three years to come as for three years past, great things will be seen. If we look for the success of their operations, it has been chiefly within the last three years. Their success has increased in geometrical proportion—and why may it not be so in time to come.

Rev. Dr. Beecher, of Hanover Church, then rose, and expressed himself in substance as follows: Success has attended the operations of the American Board at all their stations—a success on the whole constant, and generally great. There is something in the operations of the Board analagous to those of nature,—they are silent, unostentatious, but *we see the results*. These results come to us, not in declamation and speeches of native converts only, but in matter-of-fact argument. It is a success which settles the question *for the world*. At first, Missionary efforts were looked upon with disdain, but every where they have been prospered. All the posts we have taken in the kingdom of the enemy, have been maintained. He has not driven us back from one of them. These posts were no tchosen because they were easily occupied,—some of them were peculiarly difficult—and what hinders that we should go on occupying post after post, until the whole dominion of the enemy is in our hands? Brethren, said Dr. B., it is the last time—it is the dispensation of the Holy Spirit. God has risen from his throne, and we may as well suppose that he will permit death to depopulate this nation, as to suppose that he will permit any thing to stop the progress of his kingdom on earth. True, we have to contend with obstacles—perhaps to suffer martyrdom. "But so much the better—the better for the martyr, because for him 'to live is Christ and to die is gain'—the better for the cause, for the blood of martyrs has not lost its efficacy. *If they would help us, let them persecute*." We may calculate in time to come, on rapid success. Glorious things are spoken concerning Zion. Hitherto the church has been on the defensive: now the order has come down from above, to the combined hosts of God in England, Germany and America, "Onward to the attack." But we have other results, which do not come across the water. What a feast have we here every month; and how has it appeared all around us, that he that watereth shall himself be watered. We have results among us, which have come down from heaven. The blessing has gone to many families in the midst of us, and this

hand is not weary, but is stretched out still.*

* Within the last two weeks the revival which pervades our churches has evidently made important progress. Christians abroad who pray for Boston, need not fear that they pray in vain.

CHRISTIAN BENEVOLENCE AND ITS FRUITS.

The Recorder and Telegraph informs, that on Thursday evening, the 23d Nov. several gentleman in Boston, who had convened to consult on the interests of the Society for the Moral and Religious Instruction of the Poor, subscribed to its funds, at the close of the meeting, the sum of $1500. This is but one instance among many, of the overflowing liberality which reigns in the hearts of numbers in that city.—The Society above mentioned was formed in 1816; is the patron of all the Sabbath Schools connected with the Evangelical Cong. Churches, containing 1000 or 1200 children; has for a number of years maintained regular preaching on the Sabbath, at least one part of the day, in three different places in the city; has had an agency, more or less direct, in the formation of the new Society of which the Rev. Dr. Beecher is Minister, and that under the charge of Rev. Dr. Jenks; also, in the establishment of the Marine Bible Society, the Penitent Female's Refuge, the Institution at South Boston for the Reformation of Juvenile Offenders; and finally, in bringing into operation the system of Primary Schools, in which at this moment more than 3000 children, between the ages of four and seven, are receiving instruction in the rudiments of education. In every school of this description, more than 50 in number, the New Testament is made a regular Class Book, and in most of them the exercises are introduced with prayer by the teachers. In the course of last year there were several cases of hopeful conversion at the Penitent Female's Refuge; at different times the like precious fruits have been realized at each of the three meetings above mentioned; and at present there is a powerful revival in Dr. Beecher's Society, and a very unusual attention to religion in that of Dr. Jenks. Who that is permitted to witness such fruits of his benevolence as these, does not find in them an abundant reward?

N. Y. Obs. & Chron.

ARGUMENTS FOR COLONIZATION.

1st. The Colony has purchased from the native chiefs nearly one hundred and forty miles of a coast, which before the purchase constituted the chief rendezvous of Slave Traders. Ten thousand slaves and upwards were annually exported from the river Messurado alone. Now *not* ONE is exported thence.

2d. Doctor Peaco, U. S. Agent for recaptured Africans, has just returned from Liberia. Being a man of known character, and without any interest to deceive, he is entitled to full credit. He states the condition of the colony to be eminently prosperous. Commerce is active: the natives, since their defeats, are humble and friendly; 72 families of colonists have laid out and occupied as many farms in the open country on the St. Paul's river. Fifty native children, many of them of chieftain families, have been sent into the colony, with a request that they should be taught the arts and civilities of the colony. The natives used formerly to come down naked, and with cargoes of slaves; now they dress, and bring *only* clap boards, shingles, elephant's teeth, gold-dust, and other produce, to the seeking and cultivating of which they now devote themselves, and find a more humane and *more profitable* employment.

The climate is very salubrious to coloured men, but *Providentially* fatal to whites. Dr. Peaco says the diseases among the blacks are of easier cure than similar fevers in the United States, and that when medical aid can be had readily, as few die as with us. Of one hundred and seventeen from North Carolina, only three died. One, a man upwards of 80 years of age, and two infants. Nearly twice as many out of that number would have died in Philadelphia, in the same space of time. As even the comparatively healthy climate of Liberia is destructive to whites, and as the recently published narrative of Denham and Clapperton, exhibits in terrific colours the unwholesomeness, to *such*, of the interior, we cannot look to white men for the civilization and christianizing of Africa. The BLACKS must do it, or it will *never be done.* The Arabs are rapidly disseminating Mahommetism in Central Africa by the sword. If we do not immediately, our endeavors will be countervailed even on the coast, and we shall have to encounter a religion, inhuman in its tendencies, and of most difficult subversion. To give, as instruments, the Gospel to any people, and to subvert inhuman traffic any where, are duties; but what are we not *as Americans,* called on to sacrifice, to accomplish such good for poor *Africa,* which has borne such wrong at our hands.

To females, the object of the Society should be particularly dear. Only in a Christian land does woman receive that estimation, to which she is by nature and justice entitled. In that unfortunate country to which we refer, woman is in a state of dreadful degradation. She must continue in that state until a better faith humanizes the soul of her husband, and denies him the debasing privileges of Polygamy.

Will it not be a source of great national congratulation, if we should be able to repay to Africa our enormous debt, by giving to her, the noblest political institutions, the Arts, the Sciences, and all the lights of life, and, above all, the inestimable gift received by us from God; *the knowledge of the Lord our Saviour.* Do not *bury* this king of *talents!*

So much for AFRICA. What will this Colonization Society do for AMERICA? IF IT SHOULD SUCCEED, it will produce repentance and *atonement* for a great national sin. It will wipe off a great national disgrace. It will lessen, if not destroy, an incalculably great national curse and foul blot. It will (it has done so to some extent) gradually increase the disposition to manumission. It will stand as a powerful safeguard against any farther encroachments on the liberty of Africans on our soil.

But all its effects would, for recital, occupy volumes. It is a great scheme, a good scheme, eminently practicable, and already in successful operation. It is called for by the common feelings of humanity, by the obligations of true democracy, by the duty of Christian sympathy, and above all, it is due from us as a national debt, without the payment of which, how can we expect a national blessing? M.

THE SPIRIT OF PIETY EXEMPLIFIED.

In a little sketch of the biography of that eminent Missionary, Claudius Buchanan, recently published by the American Sabbath School Union, is contained the following letter, addressed by him to the Rev. John Newton: *Obs. & Chron.*

"I dare not tell you what I am, but I can tell you what I pray for. I pray that I may be content to be of no reputation among men, knowing that if I am truly wise, I must become a fool among the ungodly; that I may patiently submit to indignity and reproach, for Christ's sake; and that my whole life may be devoted to his service; that for this purpose I may diligently improve the talent committed to me, however little it may be: and that when I go forth into the ministry, I may not seek self, but Christ; content to be unnoticed, dead to the censure or applause of men, alive to God and his concerns, and chiefly solicitious that my preaching, however rude I may be in speech, may be powerful in awakening souls. These are my prayers in 1793, as to the event of my studies. I trust the Lord, that he will keep me; that he will put his fear into my heart, that I may not depart from him.

"You talk to me of academical reputation and dignity. If I were Regius Professor of Divinity to-morrow, I would resign the dignity to any man for a little brokenness of heart. The summit of my ambition, if I know my own mind, is to be daily more conformed to Christ, to be enabled to follow that great sufferer, and to rejoice to be counted worthy to suffer shame for his sake.

"As to my future situation in the ministry, to which you allude at the close of your letter, that subject is very little in my thoughts. God has done the greater; shall he not do the less? If he means me to preach his Gospel, then is the pulpit prepared, and the flock, which I must tend. At present, I feel ready to go where ever he pleases to send me; whether to India, America or New Holland, or if there be any other land more remote. I have already seen life in various shapes; and, if I have been enabled to bear with difficulties, when without God in the world, much more when engaged in his service, aided by his Spirit, and supported by his presence. If the Lord will, I should be very well pleased to enter his service under your advice and example. I hope that the first year I stay with you, I shall learn humility: the second, humility; and the third, humility."*

* To show how nearly the practice of this good man accorded with his principles, the Family Visitor remarks thus: "After he had finished his education, he regularly remitted to his poor and pious mother, a sum sufficient for her comfortable support; he refunded the money that had been paid for his own education, paid the expenses of a similar education for another student, and contributed, in various ways, the enormous sum of 9,473 dollars for the promotion of Christianity in India, besides his life and invaluable writings, and the innumerable everyday charities of which no mention can be made."

Poultry.—The clerk of Faneuil Hall Market, Boston, counted in that market, on Tuesday, 168 waggons loaded with poultry, estimated to contain, on an average, 800lbs. each, or 134,400lbs. averaging 8 cents a pound, it will produce $10,752.

POETRY.

ADDRESS

OF THE CARRIER OF THE

WESTERN LUMINARY,

TO HIS PATRONS, JANUARY 1, 1827.

Another year is gone; yes gone to join
Those many years that had before it pass'd;
To join the many years beyond the flood.
And thus do years pass on in rapid course,
As cloud runs after cloud in April sky—
"As waves chase waves" on bosom of the deep,—
And now *another* year *begins;* and we
Are call'd to spend it better than the last;
To spend it more to God's most righteous will,
And more in service of our brother men.

Here will you let (indulgent to a friend)
Your carrier boy some friendly questions ask?—
What good to you brought the last rolling year?
Or if no good—pray tell me whose the fault?
Say you, it was not *yours?* Ah! stop, dear friends,
Before to such inquiry, such reply you make.
How many calls were made you to "repent:"
How oft was painted forth in colours clear,
Before your eyes unwilling to behold—
A *Saviour's love*—Messiah's *urgent* love;
Who would not that one "sinner" ere should "die,"
But rather "turn him from his way and live;"
Who gave Himself a willing sacrifice,
"That sinners might not perish, but have life
Eternal" in the skies, with angels and with God?—
'And yet *no good's receiv'd? and fault not yours!*'
Alas! yourselves you wrong, in speaking thus!
But *what good have you done?* Methinks, here, too,
Mine ear, unwilling, fearful answer meets.
"You've done but little good: (for truth must out!)
You have not given of your substance to the poor;
Although more "blessed 'tis to give, than to receive."
Oh! answers these—if such you make indeed—
Are fearful in th' extreme, I say again:
'Tis awful to have got—'tis awful to have done
No good, in all the circle of a year.

Some other solemn things I now would put,
On this *beginning* of another year.—
Will you, or can you, spend this as the last;
No good imparting, and receiving *none?*
You will not, and you cannot, as I trust;
For (God Himself appeal'd to as the Judge—
And as already we have plain announc'd,)
BOTH *bless'd it is to* GET, *and bless'd to* GIVE.—
'Tis good to "walk with God," and to be His—
To love His Son—His people, and His creatures love—
To have His law enstamp'd upon the heart.
If 'tis nor yours all this to do, and be;
Then rouse you, while you may; and make it yours!
Yet *some* of you are Christ's. His "yoke" you love.
"In patience, and in faith" you e'er advance;
Nor would death find you idle, or asleep.
O persevere, dear friends; and you are bless'd!
Nay, be not "weary!" Yet a little while,
And Angels shall convey you up on high,
Where "moth doth not currupt"—where "thieves steal not"—
Where purest bliss for evermore shall reign.

But whither do I go? 'Tis time to close.
I could not well say 'less: more I forbear.
But, one thing more I yet will add; and that
I said a year ago, nor said in vain;
(And shall I now in vain, to gallants speak?)
If 'tis so bless'd to give, as I have urg'd;
Then freely give your humble carrier boy,
[Who oft to you has furnish'd Zion's news,]
And YOU *and* HE "shall both be bless'd" indeed.

MEMOIR

OF THE LIFE OF

MISS CAROLINE E. SMELT,

Who died in the city of Augusta, Geo. Sept. 21, 1817, *in her* 17*th year.*

Miss Caroline was not the first child of her parents. A son, named John, was the first pledge of their wedded love. This son afforded his parents all that happiness, in prospect, which a promising infant could possibly furnish, during thirteeen months. It pleased Him who "blessed little children," to take this interesting child from his earthly parents, at that early age, to be with himself.

About four months after this bereavement the hearts of these parents were gladdened by the birth of a daughter; and this daughter was Caroline Elizabeth. From early childhood she discovered strong marks of an intelligent mind, blended with much meekness, modesty, and benevolence of disposition. At the age of eighteen months she was uncommonly engaging and interesting. She could, even then repeat many little prayers with such a distinct articulation as is not usual at that tender age. When only two years old she could repeat a number of short instructive lessons, which she had committed to memory, and deliver them with such *pathos*, propriety of *emphasis*, and expression of countenance, as to surprise and gratify all who heard her.

Many circumstances occurred in the dawn of her life calculated to delight and increase parental affection; which are so far effaced by time and succeeding events, as only to leave on the memory a general impression that they gave rise to pleasing hopes of future excellence. A few little anecdotes are still recollected; some of which shall be here inserted, as they may tend, in some measure, to show the sensibility of heart which she possessed *while she was yet a babe.*

When she was not more than three years old, on a very cold, wet, and stormy winter night, she was seated by her mother in a little chair, amusing her with her innocent prattle. Her mother, feeling desirous to improve the evening as profitably as possible, called the attention of her little daughter to the comforts which they then enjoyed, and contrasted them with the situation of the indigent. She then related to Caroline the circumstances of a poor, afflicted little female orphan, without clothes, food, or a permanent home. This recital soon drew tears from the eyes of the little hearer, accompanied with sobs. After sitting some time, she wiped off her tears, and appeared to be engaged in deep thought. At length she rose from her chair, and approached her mother, saying, "My dear mamma, I have been thinking how I could relieve this poor little girl. Will you please to let our good old servant Nancy take me directly to her? I wish to bring her home with me tonight; she shall sleep in my bed, and I will give her some of my frocks, and a pair of my red shoes." On being told that it was dark and rainy, and that she had better defer her intended charity until the next morning, she replied, "O no, mamma, please to let me go tonight, for you said she had nothing to eat." Her mother then observed that it was too late, and she would get wet, perhaps take cold, and be sick. "O no, mamma, I shall feel better; I wish to bring her here tonight, and you will be her mamma too; wont you?" To see how far her feelings would carry her, her mother, had the servant called, her little bonnet and mantle tied on, and she actually proceeded, with firm intention, to the street. But here her natural timidity discovered itself, by her cleaving to the servant, and kindly asking her to take her little hand in hers, and hold the umbrella over her. They had not been allowed to proceed many steps, before her mother called them back; being fully satisfied as to the motives which influenced her child. Little Caroline expressed much disappointment, and could not be consoled until she received every assurance from her mother that the little sufferer had been provided for. The next day the subject was renewed, and the frocks and shoes were tendered.

(To be continued.)

The prisoners in the Vermont State prison last year wove 149,000 yards of cotton stuff. The Vermonters make their rogues weave the web of industry.

☞ Friends of the Bible, Missionary, Sabbath School, and Tract Societies,

☞ READ! AND BEWARE!!

From Alexander Campbell's "Christian Baptist" of October, 1823.

"PRIESTLY AMBITION.—We have long considered the various societies called Missionary, Bible, Sunday School, and Tract Societies, as great religious engines, fitted and designed for the predominance of the leading sectaries who set them a-going, and ultimately tending to a *national creed* and a religious establishment. We were aware of the difficulty of making this manifest to all, because of the good names, fair speeches, and pious pretexts by which they were introduced, and with which their design was hid from the eyes of the well disposed and unsuspecting members of the different religious communities in this country. We know, too, that the distribution of the Oracles of God, is a good work, abstractly considered, and that the teaching of the poor to read on the first day of the week, is benevolent, and highly advantageous to many. But there are intentions besides pure benevolence, and appendages to those good works in the manner in which they are performed, which convert tham into religious intrigues for predominance. Many agents in distributing the Bible *gratis*, or in selling it at a low price, (like one of my neighboring parsons,) sell it low or bestow it with an injunction on the receiver to attend his ministrations. And thus the pews are filled, and the sect increased with members *bought* for 50 cents in the price of a Bible or for one *bestowed.* In the Sunday School, too, the same grand object is never lost sight of. Premiums are bestowed to the meritorious; and these premiums are called "religious tracts," designed to be carried home to the house of the rewarded, as a bait to decoy the parents and seniors into the net of the priesthood, and to prejudice the young in favour of the creed of the donors."

EDUCATION.

JOSEPH M PHILLIPS informs his patrons, and the citizens of Lexington generally, that the next session of his School will commence on the 3rd day of January.

The branches of education to which he will attend, are Spelling, Reading, Writing, Arithmetic, English Grammer, Geography and History.

The price of tuition per quarter in the four first branches will be $3,50 and for the others $4,00.

Lexington, Dec. 25, 1826.

WM. SAXTON,

Boot & Shoe Maker,

Respectfully informs his friends and customers, that he has removed his Shop, to the room formerly occupied by Thomas Park, on Jordan's Row,—where they can be supplied with work done in the best manner, on reasonable terms.

ALMANACS,

For sale at the Luminary office.